gives no answer to the old riddle, no theory to account for the difference between the living and the lifeless, but only a descriptive account of it. He may fairly be said to have hedged on this question. Although for him the individual was inseparable from the body and therefore must cease at death, he was hospitable to the theory that man's highest function, reasoning or intellection, is a manifestation of universal Reason working in and through the individual psyche.

Thus, for both Plato and Aristotle, psyche stood for all that distinguishes the living from the lifeless, for all the vital as well as all the mental functions; and it was the essence or ground of both life and mind. Aristotle's admission of the universal intellect as an hypothesis that must be respectfully entertained prepared the way for a tripartite account of human nature which later became prevalent in Europe under the influence of the early Christian philosophers; namely, the description of man as consisting of body, soul, and spirit. The governing desideratum was such an account as would reconcile the authority of Aristotle with the Christian doctrine of individual immortality. The division of properties and functions under these three heads has never, even in the hands of its present-day exponents, attained to any high degree of clarity or precision. But the doctrine had the great advantage that it allowed psyche to the animals, while denying them the immortality reserved for men. The great scholastics of the middle ages, being but little concerned with biological

problems and
much concerned with harmonizing the
Christian doctrine
with philosophy, tended to restore to the
individual
psyche of the human being the
highest intellectual
functions, to make it the substantial ground
of all mental